



The Social Events and the Development of Arabic Language in the Early Period of Islam

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Abstract

This paper discussed the social phenomena that occurred during the birth of Islam and its influence on the revolution process in developing the Arabic language. The study was a qualitative research with a descriptive design relying on documents and literature of al-Mujtama'at al-Islamiyah as the primary reference source. This paper showed the social events that accompanied the birth of Islam had an impact and influence on the growth and development of the Arabic language. The social events during the early period of Islam were a great momentum for the revelation of the Qur'an, the entry of Islamic teachings into the Arab ignorant society. The establishment of social interaction relations between Arab and Islamic communities became a powerful event in forming the Arabic language. Thus, the early period of the birth of Islam was a time of transformation in standard Arabic. The events and social phenomena that occurred during the early period of Islam also had implications for the growth process of knowledge originating from Islam. The Arab community had made standard Arabic the primary language in delivering Islamic teachings and the development of science. This paper suggested the need for a further study of the development of the Arabic language viewed from the historical aspect.

Keywords: Arabic; early period of Islam; Islamic expansions; Riddah war; social event relations

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Abstrak

Penelitian ini membahas tentang fenomena sosial yang terjadi pada masa lahirnya agama Islam dan pengaruhnya terhadap proses revolusi perkembangan bahasa Arab. Metode yang digunakan dalam penelitian ini adalah deskriptif kualitatif, dengan menjadikan teks yang berkaitan dengan al-Mujtama'at al-Islamiyah sebagai sumber rujukan utama. Penelitian ini menunjukkan bahwa peristiwa sosial yang mengiringi lahirnya agama Islam membawa dampak dan pengaruh pada perkembangan bahasa Arab. Peristiwa-peristiwa sosial pada masa shadr (awal) Islam merupakan momentum agung turunnya al-Qur'an, masuknya ajaran agama Islam kepada masyarakat jahiliah Arab. Terjalinnnya relasi sosial masyarakat Arab dan Islam menjadi peristiwa besar terbentuknya bahasa Arab. Periode awal kelahiran Islam merupakan masa transformasi Bahasa Arab baku. Peristiwa dan fenomena sosial yang terjadi pada masa tersebut berimplikasi pada proses tumbuhnya ilmu pengetahuan yang bersumber dari Islam, dan masyarakat Arab menjadikan bahasa Arab baku sebagai bahasa utama dalam penyampaian ajaran Islam dan pengembangan ilmu pengetahuan. Penelitian ini menyarankan perlunya suatu kajian lebih lanjut atas perkembangan bahasa Arab yang dibangun dari aspek sejarah.

Kata kunci: bahasa Arab; shadr Islam; relasi peristiwa sosial; perang Riddah; ekspansi Islam

الملخص

تناقش هذه المقالة الظواهر الاجتماعية التي حدثت أثناء ولادة الإسلام وأثرها على عملية الثورة في تطور اللغة العربية. المنهج المستخدم في هذا البحث هو المنهج الوصفي النوعي، وذلك بجعل المؤلفات المتعلقة بالمجتمعات الإسلامية المرجع الرئيسي. توضح هذه البحث أن الأحداث الاجتماعية التي صاحبت ولادة الإسلام كان لها تأثير وتأثير على تطور اللغة العربية، حيث كانت الأحداث الاجتماعية في عهد الإسلام (الصدر المبكر) بمثابة تحول في عملية تطور اللغة العربية. و تعد فترة الصدر الإسلامية زخمًا كبيرًا لنزول القرآن، و دخول التعاليم الإسلامية إلى المجتمع العربي الجاهلي، وإقامة علاقات تفاعل اجتماعي بين المجتمعات العربية والإسلامية، و هو ما أصبح المجتمع العربي حدثًا رهيبًا لتشكيل اللغة العربية. و كان للأحداث والظواهر الاجتماعية التي حدثت في ذلك الوقت آثار على عملية نمو المعرفة التي نشأت من الإسلام، و اللغة العربية كلغة رئيسية تستخدم في إيصال التعاليم الإسلامية وتطور العلوم. و تقترح هذه الورقة الحاجة إلى مزيد من الدراسة لتطور اللغة العربية المبنية من الناحية التاريخية.

الكلمات الرئيسية: حرب الردة؛ اللغة العربية؛ الصدر الإسلامي؛ علاقة الأحداث الاجتماعية؛ التوسع الإسلامي.

INTRODUCTION

The social events that had led to the emergence of Islam were spectacular events throughout history. The emergence of Islam from a dry place, a place for primitive people to live in, and a place with no infrastructure, has been able to give emergence to a truly fascinating civilization (Teebi, 2010). Social events, including wars that occurred at the beginning of Islam's emergence, were complicated events that turned out to influence other very powerful events (Firestone, 2002), namely language events or language development revolution. This incident also brought Arabic from the local language (tribes) and then developed into a global civilization language. The development of Islam led by new traditions and teachings teaches obedience and submission to Allah, and Islamic values are also emphasized. This quite radical change in teaching necessitated a radical change in the tradition of the Arab nation, thus requiring language as a medium to develop it (Dajani, 2015). As Muslims' language at the beginning of its appearance, Arabic did not yet have an adequate vocabulary. It had not yet accommodated the development of a new Islamic civilization (Procházka, 2006). However, along with Islam's development, it turns out that Arabic has also experienced a very significant development, which cannot be separated from the social events that occurred during the early period of Islam; *the Riddah War* and Islamic expansions (*futuhat islamiyah*). The War of Riddah and Islamic expansions (*futuhat islamiyah*) became an important event for Muslims, which became the starting point for Islam's growth and progress in the early days of its history (Rahmatullah, 2014). Along with the delivery of Islamic teachings, the enrichment of new Arabic vocabulary occurs; when Islamic teachings are delivered, the language is spoken.

So far, research on the development of the Arabic language tends to focus on three main points of discussion. First, the development of Arabic thought to be difficult to trace because this language is a very old language, as the findings of the inscription on Arab Baidah who lived in the first century BC (before century) (Bachmid, 2017; Salim, 2017), second, Arabic is the language who obtain guarantee and "*divine protection*" and become an inseparable part of the history of the development of the Islamic world. Arabic is considered a language that bears many attributes, as the language of religion and Muslims, the language of dhad (*lughah adh-dhâd*), the language of social and cultural heritage (*lughah at-turâts*) (Buhori & Wahidah, 2017). Third, Arabic is the religious language of Muslims. The deepening of Arabic, either through Arabic poetry or the Nahwu discipline, is carried out because it is oriented towards Islam's deepening (Permana, 2018). Of the three trends, no study has been conducted on the relationship between Arabic and social events.

This article aims to complement the shortcomings of existing studies, which tend to implicitly address the development of the Arabic language and ignore the complexity of social events that could influence Arabic development. In line with that, this article tries to dig deeper into the development of the Arabic language and its relationship with social events that occurred during the early period of Islam, based on three questions as follows: (a) what is social events influenced the development of the Arabic language during the early period of Islam? (b) what is the Arabic language development during the early period of Islam?

This article is based on the argument that the development of the Arabic language is not only influenced by the civilization that developed during the era of ignorance, but the development of Arabic is influenced by social events that occurred during the early period of Islam, so that the development of the Arabic language continues continuously until now.

METHOD

This study focused on the social events of the Arab nation that occurred during the early period of Islam, which explained the development of the Arabic language. The choice of this focus was based on the consideration that social events were the most important part that had an impact and influence on the development of the Arabic language. Every social event that occurred among the Arabs inevitably gave the emergence to the production of language for the reactions of life they run. And during the early period of Islam, the Arab community had undergone great momentum, namely the entry of Islam and the coming down of the Qur'an, which was led by an understanding and practice of Islamic teachings so that this event impacted communicative interactions using Arabic. The study was a descriptive qualitative research, which aimed to reveal and understand something behind the phenomenon (Moleong, 2019). The research data were documents or texts and literature related to Arab society and language development. Therefore, the source of data in this study came from references, manuscripts, and historical literature of Islamic society (*al-Mujtama'at al-Islamiyyah*), Arab history, and social events that occurred during the early period of Islam and influenced the development of Arabic.

The data that have been collected were sorted according to the problem formulation. Then data analysis was carried out using a sociological analysis of language development, emphasizing analysis or interpretation of written material based on its context (Ahyar, 2019). This approach was chosen because there was a close relationship between the social events and the language produced. Just as language did not emerge from a vacuum without any background events, social events became the cause of language being expressed. In the sociology of language, language has developed because it was influenced by social events in society. The language structure that appeared reflected their culture, society, politics, and economics because language was the main medium for communication in social interaction.

FINDINGS AND DISCUSSION

Social events that occurred during the early period of Islam had a strong influence on Arab civilization. Events that occurred were ordinary religious events and large social events and impacted every niche of life (Al-Iskandari & Anani, 1934; 21). Islam originated in the Arabian Peninsula in the 6th century, when a man named Muhammad began to experience a series of "revelations," or communications from God (Haykal, 1963; Koller, 2004). Over the next 23 years, he received periodic guidance from the source, often in response to the particular needs of his growing community, in the very beautiful and profound language (Jasmi, 2013). Accompanying the events that occurred at that time, there was a process of growth and development of the Arabic language, previously the Arabs used their respective tribal and ethnic languages, then developed into a lingua franca known as Arabic fushah. This language was later chosen to be the language of revelation and the language of Islamic teachings. The following are the historical events of the early development of the Arabic language, the determinants of its development, and the model of the development of the Arabic language that ran during the early period of Islam.

Social Events and the Early Development of the Arabic Language

Social events monumental that accompany the arrival of Islam show the development of Arabic (Faishal, 1973), marked by the birth of Islam, delivering the teachings of Islam as an

event peak in Islamic history. The teachings conveyed by a Prophet, absolutely sourced from the revelations mentioned in the Qur'an, with the high beauty of the Arabic language (Muttakin, 2016), as a language that has a prominent heritage (Temples, 2013), has a function of cultural power. Binding on the Arab family and society. In the development of the Arabic language, the Qur'an became the main inspiration, reference center, and final authority of the Islamic religion (Muhammad, 2005). In line with Muzhiat, which states that the light of Islam conveyed by the Prophet is the basics of historical construction, teachings for mankind, every important event and event that occurs is enshrined in Arabic symbols that can be passed down to all generations (Muzhiat, 2019). Since then, in terms of worship, prayer, zakat, fasting, and other teachings are taught in Arabic. Thus, indirectly religious influence is an aspect of substantive life that can underlie the development of the Arabic language to be very rapid (Siregar, 2016). When praying, establishing prayers, and conveying religious teachings, every worship, the language used is Arabic, which later became a medium of communication and interaction in their daily lives. in line with this, Arabic is a holy language used for religious, intellectual, and legal purposes (Mazraani, 2013).

Along with Islam's emergence, the Prophet received orders directly from Allah to carry out a prophetic mission by migrating. Hijrah events that have been carried out by the Prophet Muhammad SAW. It happened twice, first was the move to Habasyah, which was done by some of the Prophet's companions, and second, the move from Mecca to Medina, which was carried out by the Prophet SAW. and all the friends (Abidin, 2017). The Hijrah event had implications for the development of Arabic. As Faishal states, the Prophet's hijrah event with his friends and followers has implications for the ongoing interaction and communication between the Prophet, friends, and Muslims (Faishal, 1973), Arabic has an important role in advancing Islamic science and civilization among them (Wargadinata et al., 2020). The Hijrah event that took place also encouraged the interaction process of the Arabs to become more open and wider across ethnicities, ethnicities, and even as a whole among Muslims. The Hijrah event also caused the mixing of the Arab community (between residents and immigrants) to exchange ideas between them (Asriyah, 2016). Unlike the situation before the hijrah event, the interaction of the Arabs was only limited to family and tribes; likewise, the communication between them was also limited to the language of their respective tribes (Faishal, 1973).

Based on the historical periodization, the next event that encouraged Arabic development was the Riddah War (Faishal, 1973). The war that occurred during the Prophet's time was part of the da'wah stage of the Prophet Muhammad and an effort to maintain the sustainability of Islam (Saufan, 2015). When the Riddah War occurred, the Muslims' interaction could not be limited to a narrow space and community. The Riddah War, whose main cause was the people's refusal to pay zakat, then the occurrence of this war finally required the Muslims to interact in a very wide range. During the Riddah War, the Muslims fought the tribes in Yemen, Yamamah, and Oman (Berkey, 2010). In this war, there was social interaction that expanded the social relations of Muslims. In other words, when social interaction becomes more extensive, the growth and development of Arabic will also led interactions among Arabs.

Likewise, the Islamic expansions (the opening of new areas of Islam), which occurred after the Riddah War, the event Islamic expansions gave a different color and pattern to the Arabic language development (Hidayah, 2017). The Islamic expansions incident took place in several regions, such as Iraq, Syria, Egypt, and Morocco; apart from different geographical locations, complex types of society, and beautiful natural conditions, The Islamic expansions had a strong influence on the creation of creativity and imagination of Muslims in enriching vocabulary.

Arabic language, themes, and conversation topics have also become more extensive (Faishal, 1973). The Islamic expansions incident brought them together with many new things, all of which encouraged Arabic development among Arabs.

Arabic has gone through a long history of formative and development; the social events and phenomena that have occurred have had a significant influence on the growth and development of Arabic. If we look at the life of the Arabs during the era of ignorance, their lives are tribal (Wargadinata & Fitriani, 2008). The tribal system adopted by the Arabs creates a pattern of life that is always competitive between tribes and tribes; they are reluctant to accept advice, are reluctant to socialize with other than their tribes, and often wars between tribes and tribes (Hitti, 1970; Cooke & Hitti, 1952). This life pattern has imaged the Arabs in the era of ignorance as a primitive, uncivilized nation and did not interact across tribes.

The lives of the Arabs in the desert who lived by being wanderers and looking for oases as a source of life in the desert have strengthened their social life in a civilian way because tribalism is one way to survive during the competition to live with other tribes (Al-Faruqi, 2000; Nicholson, 2013). This is in line with Sartre, who emphasized that the living conditions of the Arabs in a civilized manner have an important role and greatly determine their strength (Sartre, 2005). Apart from psychological considerations, the life of tribalism is also based on the characteristics of primitive people who often fought. This primitive lifestyle, which is monotonous and tends to be exclusive, makes Arabs have limitations in their discussion and thought topics (Wargadinata & Fitriani, 2008). In the era of ignorance, Arabic only revolved around a limited tribal life, with a simple theme and a limited vocabulary. Expressions and conversations are also very limited to the social interactions and events they live in at the level of their tribes and tribes. Simultaneously, the human potential for true language can be realized if they have obtained the social environment with openness (Hoff, 2006). Meanwhile, the Arabs during the Jahiliyah era had a fanatical tendency towards their respective groups and tribes, which resulted in a limited and narrow social sphere.

The limitations and narrow social environment of the Arabs have resulted in the slow development of language, vocabulary, diction, and conversation theme. The slow development of language does not have a positive impact but instead leads to conditions that hinder civilization and progress. Rodríguez stated that language strength in society is the most important element in building civilization (Rodríguez, 2006). Strong language in society makes it more possible to realize social life in a good way that can maintain the quality of a nation's institutions or institutions. A strong and continuously developing language can also ensure a strong society because every linguistically strong individual will increase access to social institutions that support their life.

Thus, during the early period of Islam, the social events have shaped the Arab nation into a civilized nation with a fairly high social interaction. Their new religious teachings opened broader cultural horizons. The social interactions that occurred at that time had strong implications for the rapid development of language, apart from being a language that preserves the richness of local Arabic culture at all times, more importantly Arabic as the language of unity among Arabic tribes which has become the standard language for the development of Islam and science (Wahab, 2014).

The social events that occurred during the early period of Islam became an important event in the early growth and development of the Arabic language. Based on the historical events that occurred, it can be formulated as the determining factors that underlie the development of the Arabic language, namely the mission of Islamic teachings and civilization. The arrival of Islam

in the Arabian peninsula is a great momentum that brings the concept and mission of civilization (Dzulhadi, 2015), a civilization that comes from the revelation of Allah al-Qur'an (Supriatna, 2019). The entry of Islamic teachings gave privileges to the Muslims and simultaneously influenced the growth and development of the Arabic language among them. The presence of Islam and the revelation of the Qur'an increased the enthusiasm for conversation among Arabs; the religious teachings conveyed to them made their conversations more diverse (Faishal, 1973). The topics surrounding the teachings of Islam provide fresh air in their daily discussions. The transmission of Islamic teachings that extends to several regions outside of Arabia and penetrates tribal boundaries requires language to become a vital communication medium to call and convey the religion of Islam.

The arrival of Islam was not just a religious event, a *sich*. Still, Islam created an extraordinary revolution in developing the Arabic language, with the emergence of various new themes, ranging from religious rituals, the principles of faith, and ethics in Islam. Likewise, at that time, Islamic scholarship was developing, such as material on *muamalah fiqh*, *fiqh* of worship, *fiqh munakahat jinayat*, *fiqh* of zakat, and other sciences that grew and developed based on sources from Islam. The participatory action of Muslims in responding to Islam's arrival plays an important role in internalizing Islam (Rosni et al., 2015). Every knowledge conveyed cannot be separated from the language of instruction that explains and provides an understanding of Islamic teachings. Thus, Arabic is one of the most important elements that reveal religious teachings (Sariyan, 2009), following Arabic, which dominates other languages because Arabic functions as a religious language and unites Muslims (Rosni Samah, 2012). Thus, religion is the foundation stone for the growth and development of Arabic, just as Arabic is the foundation for scientific growth. In other words, Arabic continues to develop from time to time (Febriani et al., 2020).

Since the arrival of Islam, social interactions and communication among Arabs have shown Islamic teachings as the starting point for Arabic development. After the arrival of Islam, the following events continued with the Hijrah events, and events of the war to defend Islam, and the conquest of the new Islamic territory (the Islamic expansions). This incident shows an important phenomenon that gives deep meaning to the communication fabric among Muslims. Social events that foster solidity and solidarity among Muslims facilitate Islamic teachings delivery and generate new motivation and enthusiasm in understanding and practicing Islamic teachings. The practice of Islamic teachings and social interaction in a sustainable manner becomes a process of Islamic contextualization, leading Muslims to build an Islamic culture (Rahman & Jabar, 2014). This phenomenon has a very effective influence on the development of Arabic. In line with (Hoang & Wyatt, 2021), language can grow and develop influenced by contextual, cultural factors (Rohbiah, 2017). In other words, cultural integration and Islamic contextualization have a positive impact on Arabic development among Muslims.

When Muslims make Arabic as a medium of communication among them, Arabic occupies an important position in the practice of all aspects of Muslim life, in line with Chomsky, who puts language as the most important element in human life (Hidayat, 2014), so, language development is a phenomenon that inevitably occurs in human social life. Also, people can create the languages for communication, and can produce languages that are diverse according to the level of society in which the language is born (Malik, 2009); likewise, language is considered a living being that is born, lives, has descent, dies, touches and intersects with other languages. As an illustration of The Islamic expansions incident that occurred in various regions, with the background of the closeness of the language family of each language user, this

reason shows the ease and speed of development of Arabic in the region, as well as the Semitic language family that is spread throughout the Syrian region. Iraq and even parts of North Africa (Mubarak, 2018). Between the Hijaz and Arabic in Iraq, they have a close relationship, they even call Hijaz Arabic Peninsular Arabic, and Iraqi Arabic is called Dhohiyah Arabic. The Islamic expansions provides support for the development of Arabic. The Islamic expansions incident also encouraged the Arabization process, which had implications for regulations requiring Arabic in marriage, warfare, and political affairs (Faishal, 1973).

The shift in civilization organized by Islam through monumental events and its delivery had a positive impact on Arabic language development. In the interaction and communication carried out, Muslims must explore in broadening the topics and themes of their conversation. This phenomenon shows openness among the Arabs (Mugiyono, 2013). The openness of the Arab nation and acceptance of Islamic teachings are the determining factors for the development of the Arabic language (Nasir et al., 2013). This phenomenon shows the passion and enthusiasm of religion so that intensive communication and conversation among them can be realized as well.

Thus, the historical events that have accompanied the civilization of Muslims have become authentic evidence of the growth and development of the Arabic language. All events that occurred among the Arabs gave birth to social changes, from primitive life to civilized life, and gave birth to a revolution in the development of the Arabic language.

Arabic Language Development during the Early Period of Islam

Social events that occurred among the Arabs did not only impact and influence the development of the Arabic language but also showed the existence of an effective model in the process of language development. This is in line with Blinkoff, which states that language development is highly dependent on related perceptual, social, and linguistic factors (Blinkoff et al., 2016). In addition to the role of language as a social tool, it will be related to the principle that social interactions carried out by a nation provide a foundation for language development.

As the event of the arrival of Islam which brought noble teachings aimed at building a social order for Muslims, considering that the social condition of the Arabs during the era of ignorance was far from ideal social justice (Muzhiat, 2019), the presence of the Prophet Muhammad was the greatest gift in history. Prophet Muhammad SAW. Came before the ignorance with four principles: spiritual principles, social principles, humanitarian principles, and rationality principles. These principles have changed backward traditions and life patterns towards a civilized, tolerant, and accommodating life (Mugiyono, 2013). So, previously they lived in groups, they switched to a life carried out together and helped each other (Wargadinata & Fitriani, 2008). The arrival of Islam made a revolution that was very influential for Arabs and their language. The delivery of Islamic teachings regarding worship procedures taught in Arabic indirectly led to the Arabic language development. Arabic plays a role as a language of worship (A. Bachmid, 2017) and also serves as a medium of communication in their lives.

The religious teachings conveyed by the Prophet Muhammad SAW. also emphasized that the prophetic mission carried out by the Prophet Muhammad SAW. It applies to all people and is disseminated to all people in the universe (Maulidah, 2014). In the dissemination of the message of Islam, there was a meeting of the Muslims with other Muslims. Their attitudes had become more open and broader. When the Prophet and the Muslims were brought together with Muslims who came from various regions, a model of interaction was raised. Social interactions on a large scale contributed to the development of social preferences, and language used to be

more selective based on the communicative context running at that time (Yow & Li, 2018). This meeting of the Muslims has finally become a very effective model for the Arabic language's continuous and sustainable development.

Also, based on Borghi's statement which emphasizes that a language is a tool that changes the state of the social environment, language can control a nation's behavior, language also improves human thinking skills (Borghi et al., 2018). So, since Arabic grew and developed along with Islam's arrival, the Arab nation transformed extraordinary. They are united with Arabic fushah, a touch of religion which is their necessity has enriched their vocabulary and vocabulary. This tendency is a massive transformation process experienced by the Arabs. Previously they only had a tendency of fanaticism towards the language of their respective tribes. Now Arabic has changed their tendency towards a more elite social life without any divides between them.

This language transformation was able to break down the dialect weaknesses of each tribe that existed. The weakness and lack of use of the language of the Arab tribes have resulted in the weakness of the control function of the language of the tribes. In addition to the reduced credibility of the language, tribal languages (dialects) are no longer effective for communication between tribes among the Arabs. Just as in the orientation to cultural tools, a language user understands the community's ways with words (Cowley & Kuhle, 2020). So, if the language that developed at that time was not the language of the tribes, then Arabic was their choice until it reached its existence as a language that was practiced in communication.

The model for Arabic development is also shown by natural language interactions (Wargadinata et al., 2020). The war incidents among Muslims became a means of breaking the ice of communication between tribes who were hostile to each other during the era of ignorance. From the events of the war that occurred during the early period of Islam, naturally, the Muslims gave emergence to various kinds of Arabic vocabulary and vocabulary, which were then standardized as communication among them. The unity that was built among the Arabs was also able to be realized. This has been able to shift the function of the language (dialect) of the tribes and then switch to the Muslims' language. So that Arabic fushah that grew and developed at that time legitimizing the Arabic language continues to go hand in hand with the spread of religious teachings among the Arabs and strengthens Muslims' existence among the Arabs and non Arabs (A. Bachmid, 2017). Thus, social events that have occurred have led the development of the Arabic language, have also continued to reproduce the language for the better, and the religious teachings conveyed have helped revitalize the role of Arabic among Arabs.

The process of growth and development of the Arabic language also gave birth to the style of the Arabic language; previously, they tended to use the dialect of the tribes. This phenomenon is in line with Irwan's statement, which states that stylization in the language is possible, in line with the intent of stylization is a style in language that is much more dominant than normative rules in language use (Abdullah, 2006). So since the birth of Islam, the *style* of the Arabic language changed from tribal dialect to Arabic fushah, with a prominent characteristic that the Arabs became a people by speaking Arabic fushah.

Thus, Arabic fushah, as the language of the Qur'an, becomes the language of communication in every social interaction they live. *The ongoing stylization* is also strengthened by the Arabization process and the formation of new Arabic terms. This process runs as a strategy to meet the needs of its users, as well as Arabization as a response to Arabic which is not only for resistance to the existence of its language but also opens creativity and opens various languages productively (Asqi et al., 2018), as happened in the process Arabization in Cairo,

Damascus, and Baghdad (Aziz, 2019), Arabization is running as a sign of the growth and development of the Arabic language. The arrival of Islam contributed greatly to the development of the Arabic language, both in terms of vocabulary and discourse on life and religion. Table 1 lists some vocabularies and discourses on religious life in the early days of Islam:

Table 1. Vocabularies on Religious Life

No	Theme	Subtheme	Terms
1	العقيدة	أركان الإيمان	الإيمان، الإيمان بالله، الملائكة، الرسول/ النبي، كتاب الله: القرآن، الإنجيل، التوراة، الزبور، اليوم الآخر، يوم القيامة، القضاء و القدر
		أركان الإسلام	الشهادة، الصلاة، الزكاة، الصوم، الحج
2	العبادة	الصلاة	آذان، إقامة، الوضوء، التيمم، أوقات الصلاة، أركان الصلاة، تكبيرة الإحرام، الركوع، السجود، السلام
		الصوم	صوم رمضان، الإمساك، الإفطار، السحور، طلوع الفجر، غروب الشمس
		الزكاة	فقه الزكاة، مزيكي، مستحق الزكاة، نصاب، حول
		الحج	الإحرام، العمرة، السعي، الجمرات، الوقوف، التحلل
3	المعاملة	التجارة	العقد، البيع، البائع، التاجر، المضاربة، المشاركة، بيع السلام، بيع مبرور، الأجرة، الدين
4	الجناية		الثواب، الذنب، السرقة، قاطع الطريق، الزنا، الرشوة، الكذب، الأمانة، الصدق

The teachings of Islam open the discourse of life and religion of the Arabs. Various concepts and vocabulary develop rapidly. Not only at the level of theological belief but also at the practical level of religion. Daily rituals of worship such as prayer, purification, fasting, almsgiving, tithing, and hajj contributed greatly to the development of the Arabic language. Likewise, in terms of economic life, social life, and human relations, vertically and horizontally.

CONCLUSION

The social events that occurred during the early period of Islam impacted the development of the Arabic language. The Arab nation, which was originally a primitive and simple patriarchal nation, adopted a tribalism system. Fanaticism towards tribes and tribes has undergone a very rapid transformation of civilization since the emergence of Islam. This has helped lead them to a great civilized nation. The advancement of civilization that occurred also led the Arabs to revitalize the Arabic language. A very conducive pattern of interaction and communication is built. This interaction and communication gave emergence to a wealth of vocabulary, vocabulary. They added topics of conversation, while in the previous period, the use of language was limited to the language of the tribe. Social events that occur during the early period of Islam, which started from the emergence of Islam, the Hijrah events, the Riddah War, and the Islamic expansions, have confirmed the positive impact on the development of the Arabic language. This is proof of the achievements of the Arabs in developing Arabic as a unifying language in the Arabian Peninsula.

This article has shown that the social events that the Arabs underwent were the basis for the change and social transformation of the Arab tradition from an exclusive tribal system to an open and inclusive system of unity among Muslims. Social events that occurred among the Arabs were able to answer the Arab impasse from closed interaction patterns, then shifted to openness. The openness led them to a glorious civilization. Although it only on the aspects of social events during the focuses the early period of Islam that impact the development of Arabic, it does not deny subsequent events that influence the development of Arabic. Other social events

that unfold in human life still require further study to find styles and models of transformation in language development.

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